¶ The rekenynge and declaracion of the fayth and belefe of Huldrike zwyngly / byshoppe of ziiryk the chefe town of Heluttia / sent to Charles. v. that nowe is Emproure of Rome: Holdynge a parlement or Counsayll at Ausbrough with the chefe Lordes and lerned men of Germanye, The yere of our Lorde M. D. xxx. In the moneth of July.

¶ Come ye to me all that labour / and are laden: and I shall refreshe you. Mathe. xi.

¶ The veryte wyll haue the victory: Presse ye it downe neuer so strongly.

¶ Translated and Imprynted at ziiryk in Marche. Anno Do. M. D. XLVIII.

1364. f. 3

¶ The Preface of the translatour, vnto the reader.

When I had chaūced vpon this Reckening of the fayth of this so excellently lerned & godly flok feder, and the good heerdman / that let his lyfe for his shepe, and had seen it not yet vnto this daye to be confuted nor dampned of any christen lerned man, but as it was then openly exhybited vnto the Emprours Maieste, and to his noble lerned counsell, so stondeth it stylle yet vntowched with any iuste contradiction of holye scriptures: I could not but thynke this his fayth to be christen & catholyk, worthy for the glory of god & profyt of his churche to be translated into many tongues, that many mought read it with frute. Wherfore suche in England (as they say) be many hyghly lerned Byshopes and lawers in the speculatiue, but fewe in practik diuinite sharpe in naturall, but dulle in spirituall iugement: me thoughte it conuenient, the boke to be translated into theyr mother tongue, that yet at the least the lerned in christ myght iuge therof and saye theyr myndes. And for because therbe many laye men of better iugement & knowlege then the speculatyue prestes and prelats for all theyr latine and greke to, ther-

fore,

fore, here haste thou it (Oh laye reader) whi-
che only knowest but the Englysshe tongue,
that euē thy selfe myghtest also with thy En
glysshe Byble frelye trye and iuge it, as the
apostle byddeth the proue all thynges, & hol-
de ye at good is. And Jhon byddeth the pro 1. Thes-
ue the spirits whether they be of god. But se salo. v.
that the scriptures be euer thy towche stone
and (as Augusten teacheth) fayth and loue to
trye all mēnes writynges. And beware thou
breste none of them vnto whom (as is sayde
Psalm lxxvii.) all thynges stynke, but onlye
those which theyr selues thorowe malyce and
arrogancie speake or wryte, yea and that so
prowdlye: Many there are also amonge this
laye sorte whiche be yet weake ignorant, and
in doubte what they shall beleue: & in ye more
doubte, for that they heare suche deuersite of
preching one agaynst another, such cōtrarie
cion amōge them that shuld be lerned & wise.
They se also daylye newe articles of theyr
fayth, made of newe byshops in theyr newe
bokes of newe institucions: they se them con
fyrmed with non autorite of the olde fayth &
olde Scriptures, but violētly thrust in with
autorite of newe actes & swerde, as thoughe
hitherto the church of england had from the
begynnynge erred in the fayth, destituted so

longe and many yeres these newe articles & latelyer founde fayth, whiche new inconstancye and inconstant nouite / nowe makynge to morowe marryng, this yere enactyng the next vnactynge, this daye to be kept worke daye, the next yere the same to be kept holy and ydle, and such lyke of rokes, hares & pertriche. The symple people (I say) seyng this incōstācy, no merueyle though they can not tell whom nor what they maye beleue. Not longe a go it was heresye and treason to, the scriptures to be had in Englysshe, and nowe (god be thanked) the hole Byble is prynted oft & turned & redde of many lay men, yea & that with priuilege. And yet they which made the testamēt in Englysshe once treason & heresy, and for hauyng and readyng it they brent and prysoned many a godly innocent soule, nowe alowynge the same with penne, hande, and mouth for godly and profytable to christes Churche, neuer vnto this day hane they founde the tyme to repent them opēly of theyr open abhomynable blody murther nor yet in open pulpettes to recante theyr owne false doctryn & open iniquite. But the Lorde se to it, & be theyr iudge requiring this tyranny at theyr hādes. Amen. To stablishe therfore (good christen reader) thy faith, and

i Para. i. xxiiii.

to

to seke it in peace (all wauerig set a pte) thou
haste here the rekeninge of this godly lerned
Byshopes fayth confermed with the moste
meghtye olde and ferme testimonies not of
mennes actes and counsele / but of the euer-
lastyng holy scriptures / that where as hither
to for the diuersite of mennes opinions and
sondry prechyng and teching without godes
worde / many haue ben in doubte and ygno-
raūce: now yf thou diligently readest this lyt
le boke / thou shalte be certifyed and taughte
playnly and truly the fayth in one God and
iii. persons in trinite. And howe the seconde
person consisteth of god and man. Thou
shalt se his godly and infallible prouidence:
the fall and restorying of man / in which the
mercy and iustice of god is declared. Thou
shalt clerely vnderstande the incarnacion of
Christ the sone of god / theffect and frut ther
of vnto thyne vnspekeable comforte: the iu-
stificacion onely by fayth into christ: goddes
electeion / orygy nall synne / what it is: & how
by christ onely it is done away. What is to
be thought of infantes dying before they be
baptized. Here thou hast it clerly what is the
church, how many sacramentes there be, with
theffect and ryght vse of them / of the supper
of the Lorde / what Ceremonies may stonde

and whiche ought to be abolyshed. Of Images, of the offyce of preachynge & myniſtery of the worde: of the offyces of kynges and rulers, of purgatory, of the ſtates of the goſpell preached, of the ſtate of mānes doctrine. The good paſtors excuſe, his deſyre & godly exortacion to the Emperour & to all princes, which god engraue into theyr hartes Amen. But when the Pope had ſeen this godly Biſſhoppes fayth & religion ſo to proſpere and preuaile, and his euangelyke doctrine ſo wyde to ſpreade, that neither his furious dronken champion Eccius, nor yet his fleckiſſhe ſlowe braſie Cocleus durſte not once more penne agaynſt the maieſtie of zwynglie his moſte eloquent Heroicall ſtyle, rare eruditiō, and moſte excellent diuyne lernyng, then he hyered certayne Lantſknyghtes to kyll hym. which ſmyten thorow with a morriſpyke ſaid. My bodye haue ye ſlayne, but my ſoule ſkaye ye can not. Then his body quartered & brent on the morowe his harte was founde vnperiſſhed in the aſſhes, of the whiche many a learned man is tyſen, in whoſe bokes, ſermones and leſſons zwynglye yet lyueth here in a bleſſed memoriall, and his ſoule lyueth in heauē in the glorious vnicion of the bleſſed Trinitie. To whō be honour & praiſe for euer. Amen.

¶ The

¶ The Preface of the Bysshop to the Emperour.

WE, whiche preache the Gospel in the Cyties townes & villages of the christen congregacions desyrously loked & wayted euery howre most noble Charles sacred Ceaser vnto equite, ryghtuousnes & iudgement) when (lyke as it was demaunded of other) ỳ of vs also the compt & rekenyng of our faith which we haue & professe shuld be asked for. And whyles we thus stode vp redy to gyue this rekenyng: there came tydynges, yea tydynges rather then any certayne truth, that many other churches had nowe all ready prepared the tenoure and some of theyr fayth & religion to offer it vp vnto you. But here nowe we are in great perplexite & double: for on the one parte the loue of the truth, & carefull zeale and study for the cõmon peace, doo excyte vs to do the same thynge whiche we se other men do. And on the other syde, the hastie and so sodeyn occasion of your departyng thence, doth fete vs: for that we heare saye also, that all thynges shuld be done swyftly & with great spede because of yours so spedye preparyng to departe. Besydes this we that

be the preachars of the sayde christen cyte and countrye are seatred nowe so fatre a sondrye throughe the townes and villages / that in shorte space we can not come all togyther to delybre and counsell / what thynge we might wryte most cōuenyente vnto youre hyghnes. A none after this / yet when we sawe the confessyō of other men, yea and the confutacion of theyr aduersatyes also, whiche not withstādyng they were yet prepared are any thinge was demaunded of them: I thought it expedient for me alone withoute any preiudice of my coūtrye men, with spede to declare and set forth thacompt forme and rekeninge of my fayth & belefe, for yf i any other thinge a man may be slak, yet vtterly here in this cause it requireth great spede, leste this matter thorowe neglygence omytted, we for oure scilence myght haue bene suspected, or els for oure neglygence semed to be prowde and arrogante. Lo, here therfore (O moste myghty Emprour) I offer vnto youre hyghnes the sūme of my belefe, on this condicion, that I do also testifye not to commytte nor permyt the iugement of these articles alone, but also of all that euer I haue wryten, or thorow the goodnes of god shall write, to no one man, nor yet to no fewe mē, but vnto the hole chur

che

the of christe into this ende / that it be enspy-
red with the holy ghoste and so pronounceth
out of the prescript veryte of gods worde.

¶ The fyrste Article.

Fyrste of all / I both beleue and knowe / that
there is but one god / one alone for all suffici-
ent: and hym self to be naturally good / true /
almyghty, iuste, wyse, the creatour & curate
of all thynges visible and inuisible, and euen
the same my god to be the father, the sone, &
the holy ghoste, thre parsones, but one one-
ly in substaunce. I beleue as concerning the
vnyte of the godhed & the trinite of these na-
mes or persones in all thynges accordynge
vnto the exposicio of the Crede of Nicene &
Athanasii. I beleue & knowe it fermly, that
the sone toke vnto hym ỹ hole nature of mā
whiche consisteth of body & soule receyuyng
it veryly of the immaculate and perpetuall
virgyn Mary, so that this hole and perfite
man thus assumpte into the vnite of the per-
son of the sone of god be not so assumpt that
the man shulde constitute a peculyar person
as is euerye other name: but so was the man
hed taken vp vnto the Godhed to be the per-
sone of the sone of god / inseperable / indiuisi-
ble / and indissociable. For albeit that bothe
the natures that is to wyt the diuine and hu-

This confessiō of the vnite & trinite of God.

This fayth of Christe the sone of goddes man.

Of the .ii. natures.

In one person.

mayn so holde theyr properties that either of them in hym be sene & espyed verely and naturally: yet do not these distinct properties & workes of these two natures dissenet & dissociat the vnite of the person: no more then in a man the mynde & the flesshe make two persõs For lyke as these two, are naturally greatly distincte/so are they endewed with distincte properties & operacions. And yet is not the man cõstituted of these twein, two persones, but one: euen as is god and man one christe, the perpetuall sone of god from euerlastyng but the sone of man from the tyme apointed and determyned, one persone, & one Christe perfect God, perfect man/not so that of the one nature the tother be made, or be myxt to gyther. but that eyther of them both abyde in her owne propertie, and yet is not the vnite of the persons throughe this sondrye properties dissenered. And thus, this same persone one Christe, verye God and man, as tow chynge the propertie of his manhod, he wayled, he cryed, and wept in his cradle, he grewe and waxed/and encreased in wysdome/desyred to eate and drynke, he suffered heate and colde/he was beaten, dyd swete, was wounded and slayne, feared and was heuy. &c. yea he suffred al thinges pertainyng vnto the pu-

The distinct properties and operacions of the .ii. natures in christ deuide not the persone.

Luce. ii.

nysshe-

nisshment and payne of synne. but as concer
nyng the selfe synne, he was moste gyltles & farthest of. But as towchynge the propertie of his diuyne nature, he with the father and holy ghoste tempereth ruleth both hyghe and lowe, he pearceth althynges / he sustaynethe and nourissheth althynges. He gyueth syght to the blysom, fotynge to the lame / he calleth the dead out of theyr graues he smyteth downe oure enemies with a worde, and euen he hym selfe whē he was deade, resumed his lyfe ascended vnto heauen, and sent vs the holye goste as his owne spirite. And all these thynges doth one and the selfe same Christe, one persone of the sone of God euermore contynuing, howe diuerse soeuer & dystincte he be as toutchyng the nature & properties of his godhed and manhed. So that oftētymes for because of ẏ perfait perfeccion & vnite of the persone / those thinges whiche onely belonge vnto the godhed be attrybuted vnto the manhed: & those that pertayne vnto the manhed be spoken of the godhed. He sayde hymselfe to be the sone of man descended from heauen, when yet his bodye had neuer ben there. And Peter sayth ẏ christ suffred death for vs whē it was onely his manhed that suffred it, But because of the inseperable vnite of the

The diuers properties in christ are como to the hole persone bycause of the inseparable vnite of both the natures in hym selfe.

Iosi. vi.

per-

perſone/it is ſayde verely. That the ſone of god had ſuffred / & the ſone of man forgaue ſynnes. For euen Chriſte whiche is the ſone of god and man one perſone/ as concernige the propertie of his diuine nature and god; hed/forgyueth ſynnes, As whē we ſaye/this man is wyſe/whiche conſiſteth of bodye and ſoule / but as concerning his body / there is no wyſdome in it at all / but his bodye is rather poyſon and impediment both vnto wyſ; dome knowledge and all vnderſtanding. Ag; gayne / we ſaye the ſame man to be woūded / whē only it is his body that may receyue the wounde / and the ſoule can not be towched. Becauſe of this maner of ſpeche/yet noman ſayth that two pſones be made of one man, when thus(as ye maye ſe) vnto eyther parte in man his owne propertye be referred and attributed/ neyther can they ſay that both ỹ natures/ that is to wytte the bodye and ſoule be both mixte & confounded togyther / when that thyng is ſpokē by the hole man becauſe of the vnyte of the parſone / whiche becauſe of the propertye of the one parte alone/ par; teyneth but to the one part. Paul ſayth, whē I am ſyke / then am I moſt ſtrong. Who is here ſyke? Paul. And who is it that is alſo ſo ſtronge? Paul. But is not here great repug;

nance

nance and contradiction in Paule to be both ſyke and hole/ both at once? No verely. For Paule though he be but one parſone, yet is he of two natures. Wherfore when he ſayth I am ſyke, verely the ſame perſone ſpeaketh which is Paul: but that ſame ſyknes is not appropriated vnto both his natures, but one⸗ly vnto his body. And where he ſayth al⸗ſo. I am ſtronge, albeit the parſon of Paule ſpeke it, yet is it his ſoule onely whiche is in the ſyknes of his body ſo ſtronge. So we ſay the ſone of God is deade, euen the very ſa⸗me which for that ſo perfyte vnite of his per⸗ſone is both god and man, but yet as concer⸗ning onely his humanite and manhed. he dy⸗ed. Thus, not I alone do beleue, but ſo dyd all the catholyke faythfull both olde & newe beleue bothe of the Godhed, of the perſones and humane nature taken and aſſumpte of the ſone of god oure ſaupoure Chriſte. And thus beleue they that now profeſſe & aknow⸗lege the truth vnfaynedly.

¶ The.ii. Article.

Secondarily, I knowe and beleue that the moſte hyghe goohed, which is my god, hath conſtituted and decreed frely of all thynges, ſo that his counſell dependeth not of the oc⸗caſion of any creature, for to ordayn and de⸗

Here kal⸗leth fre libertyl.

cree

cree any thynge eyther fyrste discussed & debated by reason, or fetched at any ensample is a token of the breach and imperfection of mannes wysdome. God therfore whiche frō euerlastynge vnto euerlastynge beholdeth al thynges with one cleare & presente looke, needeth not any reasonynge or to tary & depēde of any fact. But he is all alyke & euer wyse, prudent, good. &c. and so doth he frely decree and dispose all thynges what soeuer they be, for all are his. Oute of this his vnserchable goodnes, although he shuld make man in ỹ begynnyng whom he knew well that he shuld fall; yet had he then of euerlastynge also decreed, that his sone shulde be cledde with the nature of man to repayre and restore the fall. For by this waye his goodnes is made manyfest ouer all. For in this his goodnes, is contayned both his mercye and iustice. His iustyce he expressed when he casted oute the transgressours of ỹ pleasaūt Paradyse, bynding them vnto the heuy burden of mortal myserie and fetered them with innumerable dyseases, layng a lawe vpon hym whiche he was neuer able to beare, & yet is ỹ lawe ryght holy and good. And here is he nowe become twyse a miserable mortall wretche, learned not one ỹe his flesshe to haue had fallen into miserie,

The prescience of God.

Of mās creatiō.

In the goodnes of God reioyceth his mercye and iustyce.

His iustice.

miserie, but also his mynde, for feare of the lawe nowe trāsgressed to be greuously vexed and troubled. For whē as toutchyng the spirite, he sawe the lawe to be holy, iuste and the messāger of the mynde of god, as that same thynge whiche cōmaūdeth nothynge els thē that which equite perswadeth, & with ẏ same eye also seynge hym selfe in nothynge to fulfyll the mynde of ẏ lawe: & so in his owne iugement cōdempned, all hope of that felycite clene cast awaye, he fled lyke a desperate mā from the syght of god: lokynge for nothyng els then to suffer & perpetually to beare the heuy payne of euerlastynge tormētes. And hytherto was the iustyce of god declared manyfestly. But when the tyme shulde come to shewe ẏ goodnes of god whiche goodnes of euerlastynge he had decreed to shewe as well as his iustice: then god sente his sone to take our nature in euery behalfe saue in ẏ at it is prone & dysposed to syn, to thentēte that he now being a brother & lyke vnto vs might be a mediator to be offerd vp for vs, to satisfie ẏ iustyce of god, whiche it behoued to cōtinewe both as holy & inuiolate, as his goodnes and mercye pure and vnspotted: that the worlde shulde be assured both of his Iustyce to be peased, and also of his present benygne mercye

Noman fulfylleth the law but onelye Christe.

His mercye.

Christes incarnacion.

The swete vaynes of the gospell.

cye to be offred vs. For syth he gyueth vs; & for vs, his owne sone: howe can it be but that he gyueth vs with hym, and for his sake, all thynges? Vvhat thyng is it, of which for his sake we be not suer of, whiche so hūbled hym selfe, that not onely he wolde be lyke felowe with vs, but also hymselfe wholly to be ours who can meruell ynoughe at the ryches fauour and grace of the goodnes of god, wherby he so loued the world, that is to wyt man kynde, that he wold laye forth his owne sone to ẏ death for the lyfe of it: These (I thinke) are the lyuely fountaynes and swete veynes of the gospell. This (beleue I) to be that onely one alone sufficient medicyne for the syke soule, wherby she is restored to God and to her selfe. For nothynge els maye assuer her of the fauour and goodnes of god, but god hymselfe. It is he that hath so lyberally, so plentuously, so prudently powred forthe his hole grace & fauour into vs, that now there is no more left that we can desyre, vnles any man were so bolde as to require of hym more then ynough, and aboue so hygh a redoundaunte plentuousnes.

Roma. viii.

Iho. iii.

The onely swet & sufficyent medicinol the soule.

¶ The. iii. Article.

Thyrdlye, I knowe no notherway, no nother hoste nor sacrifice for synnes to be purged

One waye alone.

ged/then christ. For not Paule hymself was not crucified for vs. There is no nother pledge of the goodnes & mercy of god so certayn and vndoubted/nothynge so farme and faste as is god. Neyther is there any other name vnder the sonne in whiche we muste be saued then in the name of Jesu Christ. Vvherfore, here are forsaken and lefte both the iustificacion and satisfaccion of workes/ & also the expiacion & intercession of all sayntes eyther in heauen or in earth lyuyng of the goodnes and mercy of god. For this is that onely mediator betwene god and man/ euen Christe Jesus both god & man. Thus therfore standeth ferme and faste the eleccion of god. For whom he hath chosen/ he so chose them before the creacion of the worlde/ that throughe his owne sone he wolde purchace and posses them. For as he is benigne and mercyfull/ so is he holy and iuste. Vvherfore all his workes resemble and sauour of his mercye and ryght wysnes so ẏ his eleccion expresseth them both For it came of his merciable goodnes to chose thē whō he wolde haue: & it was his ryght wysnes to purches hym his elect & to Joyne them to hym by his sone/ made for vs ẏ host and sacrifice to satisfye the iustyce of god.

Unto our recōcylynge and felycite, euē Christe.

Justificacion & satisfaction thorowe workes are here fallen.

The election of god standeth faste. Ephe. i.

¶ The. iiii. Aarticle.

Of Originall synne

Fourthly, I knowe that olde Grādsyre our fyrste parent was throughe that loue of hym selfe hytherto brought (the deuyll, throughe enuy entysynge and mynistring that pernycious counsayl) that he desyred to be lyke vnto god. This great cryme/when he had commytted it: he dyd eate that forboden and deadly apple wherby he became gyltie death/now made the enemye of his owne God. This man therfore when god myght nowe by his iustyce haue vtterly loste and dampned hym: yet of his mercyable goodnes he toke a more easy way with hym, that is to wyt, he chaūged this deadly euerlastynge payne of both body & soule into a transytory condycion or state: that is, he made hym but a bōde seruāte whom he myght haue perpetually layd in tormētes. This bonde condycion of seruytute, syth nother ẏ man hymselfe, nor yet any mā, borne of hym may auoyd and take away (for what can ẏ bonde mā beget but a bonde mā) he threw & thrusted al his posterite throuhe ẏ deadly taste of thaple also into bōdage. And here this is my mynde as touchyng Orygynall syn: synne is called verely ẏ that is commytted agaynst the lawe. For where as is no law, there is no trāsgression, & where as is no trāsgressiō, there is no syn ꝓperly so called, takynge synne for that iniquite, cryme, vn-

Bonde ar so called because they be ꝑserued when theyr takers myghte kyll them.

godlynes, actually cõmytted & gyltie death. I knowledge therfore that our fyrste parent synned ẏ actuall and oryginall syn whiche is verely synne, iniquite, cryme & vngodlynes. But they ẏ are borne of hym syñed not lyke maner to Adam. For which one of vs his posteryte deusured & eate any forbodẽ apple in paradyse? wherfore we must nedes graunt, ẏ oryginall syn, as it is in the chyldren of Adã is not a syn properly & actually cõmytted agaynst the lawe. But may be called properly our byrth sore, or naturall syknes, & also our naturall synfull cõdycion & synfull seruyle state. Our sore or syknes it is called, because as he thorowe ẏ loue of hĩselfe fyl: euen so do we fall. It is called also our synfull cõdycion and state, because ẏ lyke as he became a seruaũt & bonde vnto death, euẽ so are we borne the bond seruaũtes the chyldren of wrath vnder the power of death, albeit I care not gretly thoughe men call this sore, syknes & cõdicion syn, after Paule: yea suche syn: so ẏ who so euer be borne in it, they be thenimies & aduersaries of god. For to this state, ẏ condiciõ of ẏ cõcepcion & byrth brĩgeth thẽ: & not any actual ꝑpretacion & doyng of syn: but in that ẏ this syn our fyrste parẽt once cõmytted it. wherfore ẏ cryme & syn once cõmitted of adã

Rom. v.

is the verye cause of thopen treason agaynst gods maiestie and of our death and enemyte betwyxt god & vs. And this is verely synne. But the syñe which cleaueth vnto vs at oure concepcion is verely that naturall synfull sore and decease/it is that condicion and state yea it is that necessite to dye. Vvhiche sore & condicion had neuer hapened vnto vs by our byrth onely/ had not this synne viciated and polluted our cõcepciõ & natiuite. The synne therfore and not our byrth is the cause of our miserable calamite Oure natyuite is no nother cause then is that thing which foloweth of the principall cause. This my sentence I confyrme with auctorite & ensample. Paule Ro.v.sayth. If that by ẏ synne of onely one man death got the mastry ouer all men. &c. Euen so dyd grace with the gyfte whiche is ryghtwysnes / raigne into lyfe by onely one man Jesus christ. Here we se synne takẽ properly: for it was onely Adam by whose sault death hangeth ouer oure heades. In the .iii. chap. also/he sayth. All are synners and destytute of that glory of god: that is to saye / all haue loste that glorious symylitude and beutifull ymage of god wherin man was fyrste created an innocent perfyte without spot or rymple. Here is synne taken for the sore or

Adam his cryme is the cause of our calamyte.

syknes/

syknes/for our synfull condicion and natiui te wherby we loste our similitude/ so that all men be called synners/ yea and that are they be borne/that is to saye/all are in the cōdiciō and state of synne & death before they synne auctually. Vhich sentence is constantly cō-fyrmed by Paules wordes agayne Roma.v. saynge But death obtayned the mastrie and went thorow euen from Adam vnto Moises yea & that thorow euen those whiche had not synned as had Adam transgressed. Lo, here ye se death euē vpon vs infantes althoughe yet we haue not synned as dyd Adam. And wherfore? for he hath synned. But we/ syth we haue not syñed as dyd he/wherfore shuld death deuoure vs? Verely because he died for his synne/& he thus deade/that is to saye ad-iuged to death the sentence layde vpon hym/ dyd beget vs. Vve therfore dye/ but thorowe his sault/ and thorowe oure owne condycion and sore or dysease (or els yf thou haddest le-uer so call it) thorow our owne synne/so that thou takest synne for not auctuall, an ensam ple. A man taken in batayll, deserueth by his vnfaythfulnes and enemytie to be kept and holden a bonde man: of whō as many as be borne are become seruauntes and bonde men borne as they saye in theyr maisters howse.

Out of the syn sprynggeth the condycion.

They be bōde, not through theyr owne fault or gylt, but through the cōdycion whiche soloweth ẏ fault. For their parētes of whom they be borne, deserued this bōdage through theyr owne synne. As for theyr children, they haue not this synne but the payne & punysshment of the syn, that is to wyt, the condycion, the seruitute & pryson. These thynges yf it lyke you to call synne because they be inflycte for the synne, I wyl not agaynesay. But as for origynall synne by the reason of the cōdycion and contagion I knowledge it to be borne and cōceyued in all that be gotten of thaffect and desyre of man and womā. And vs to be naturally the chyldren of wrath I knowe it, but by the grace whiche hath restored the fall throughe the seconde Adam christe I doubte not to be receiued among the chyldrē of god, and that by this waye whiche foloweth.

It is but a fole hardy rashnes to dampne infantes deptyng vncrissened with water.

¶ The. v. article.

Fyfthlie, hereby it is manifeste that yf we be restored in Christ the secōde Adam vnto lyfe as we were gyuen ouer in the fyrste Adam vnto death, that then be we to fole hardye to dampne any chyldren borne of christen parētes, yea or yet the heathen mennes chyldren (thoughe they dye without baptisme or cyrcūcision) for yf Adam were able to lese all mankynde

kynde by one synne, & christ by his deth hath not reuyued and redemed all mankynde frō that plage gyuen thorughe Adam. then was there not lyke health gyuen thrōughe christe neyther can it be lyke trewe (whiche God forbyd) that as in Adam all were dead, euen so in christ all be restored to lyfe. But howe so euer men diffyne of the chyldren of the infydeles: thus verely do we constantly affirme through the vertue & power of the health gyuen by christ, that they pronoūce and speake without the boke: whiche iudge thē to be dāpned standyng both the sayd cause of our reparacion, & also the fre election of god: whiche election foloweth not fayth, but fayth folowyth the election. Of whiche thynge we shall treate in thartycle folowynge. For who so are elect of euerlastīge, are elect doubteles before theyr fayth. They ought not therfore to be so temerariously dampned of vs, whiche yet for lacke of age haue not fayth. For although as yet they haue not fayth, yet is the election of god hyd from vs, with whō yf they be electe, we be to hasty to iudge ẏ we knowe not. But as touchynge the infantes of the christen mē we diffyne otherwyse. That is thus. The infantes of the christē people are of the churche and of the people of god, partes and mēbres

of his cōgregacion. Whiche thynge thus we proue. It is promysed by the testymonies all moste of all the prophetes, that the church of the gentyles shuld be gathered togyther and vnyte vnto the church of the people of God,

Mathe. viii. And Christe hymselfe sayd they shulde come from the caste & weast and syt downe to eate

Marke. the last. with the God of Abraham Isaac & Jacob. And agayne. Go ye your wayes into the vnyuersall worlde. &c. Nowe vnto the churche of the Jewes pertayne as well theyr infantes as the Jewes them selfe. Nolesse, then muste oure infantes pertayne vnto the churche of Christe as we our selues & as some tyme dyd the infātes of the Jewes. For yf they do not, thē were not the promyse ferme & ratefied for

Geneli. xvii. then we shulde not as well as Abraham sytte downe with god. Whiche Abraham with thē that after the fleshe were borne of hym were nombred into the churche. But and yf our infantes shulde not be as well nombred and tolde into the churche with theyr parentes as were the infantes of the Jewes, christe shuld not be indyfferente but more parcyall in his promes to the iewes then to vs, denyenge vs that benefyt which he gaue vnto our fathers the Jewes, and so it shuld appere all the prophesyings of the callyng of the Gentyles to

be

be voyde. Wherfore the infātes of the christē
syth they be no lesse of the vysible churche as
the wayen, it is fetine & fast that they be as
well of the nombre of them whō we iudge to
be elect as theyr paręties. Wherfore I iudge
them to do vngodly & presumptuously which
dampne thy nfantes of the christen whē so
many aperte testymonies of scrypture denye
it preachyng the church of the gentyles to be
nowe not lyke, but also more ample & large
then euer was the Jewes Whiche all shalbe
se now more manifest, whyles we declare our
fayth as concernynge the churche what it is.

¶ The.vi.artycle.

¶ Of the church therfore, this is our mynde. Of the
The churche, is taken dyuersly in scrypture: churche
Somtyme for these elect whiche by the wyll of the
of god are predestinated and ordayned vnto electe.
lyfe euerlastynge. Of whiche churche Paule Ephe.i.
speaketh where he sayth. It hath neither tym Ephe.v
ple nor spot. This churche is onely knowne
vnto god. For he after Salomon, onely know
weth the harte of mē. Notwithstandyng they
that be the mēbres of this churche (when they
haue fayth) they knowe thēselues to be electe
and the membres of this fyrste churche. But
the other membres they knowe it not. Thus Act.xiii.
is it wrytten in the Actes. And as manye as

were ordained vnto euerlastige lyfe beleued. They therfore that beleue, are ordayned to lyfe euerlastyng. But who beleue, nomā knoweth but the selfe beleuer. This mā therfore is assured hymselfe to be the chosen chylde of god. For he hath the earnest penye of the spiryte as sayth the apostle: wherby he is betrouthed and cōseygned to knowe hymselfe very fre and made the sonne of the famylie and not to be bōde. For the spirit can not diceiue. Vvhiche yf he tell vs fermly that god is oure father, and that we so assuered cal hym boldly father, beynge also certefied that we shall go vnto his euerlastynge heretage: then is it ferme & fast that the spirite of the sone of God is powred into our hartes. It is therfore vndoubted suer hym to be the chosen chylde of God that thus is assured and perswaded of the spyrite, for they that beleue are ordayned and predestined vnto lyfe euerlastige. There were, & nowe be manye electe, whiche as yet haue not faith. As was Mary the mother of god, Jhoñ, Paule, whyle they were yet infātes & yonge: were they not elect? ye & that before the creaciō of the worlde. And yet theyr election knewe they not nother by fayth nor reuelacion. Mathewe, zachena, the these, and Maudlē, were they not elect before the worlde

Ephe. i.

The felicyte of fayth is to know our selues the ayers of eternall lyfe.

de was made: And yet they knewe it not vn
tyll they were illumyned with the spyrite of
god & so drawē of the father vnto christe. Of
this therfore it is gathered, this fyrst churche
vnto god onely to be knowne: and that onely
these whiche haue a ferme & fast fayth knowe
themselues to be the mēbres of this churche.
Agayne, the churche is taken vnyuersally ỳ
is for all that be named christen and haue pro
fessed to folowe Christe, of whom the moste
parte aknowlegeth christe sensybly by cōfessi
on and partycipacion of the Sacramentes,
but yet in theyr hartes they eyther abhorre
hym or els knowe hym not. Of this churche
we thynke thē to be, as many as professe chri
stendome. And so was Judas of the churche
of christe: and all that slypte from christe and
turned theyr backes. For Judas was as well
beleued of the apostles to be of christes chur
che as Peter or Jhon, & yet was he nothyng
so. But Christe knewe well ynoughe who
were his, and who were the deuyls. This sen
syble and knowne churche (although it agre
not togyther in this worlde (are all that con
fesse christ with mouth, yea thoughe there be
manye reprobate persons amonge them.
For Christe paynted it by that godly allego
rye of the .x. virgyns, of whom some were
wyse

Of the vnyuer
sall and
sensible
churche.

In this
churche
are euen
the euil.

tryse and some folces. This churche also ofte tyme is called electe & chosen, although it be not this fyrste churche without spotte but after the iudgemēt of man iudgyng the church of god to be elect euen so is this knowē church the for their sensyble outwarde knowledgige called also electe in our opynion. For we iudge them also faythfull & electe which professe Christ at baptisme and be called christen. So spake Peter saying vnto the elect which be scattred throughe Pontum. &c. Where vnder the name of the electe he vnderstandeth all that were of the churches vnto whom he wryteth, and not thē onely which are properly chosen of the Lorde, for as these were vnknowne vnto Peter, so could he not wryte vnto them. At last. The churche is taken for any particulare cōpany or cōgregacion of this vnyuersall & sensyble church, as the church of Rome of Ausbrough, Lyence. And yet is ỳ churche otherwyse taken and many wayes whiche it needeth not nowe to recyte. Here therfore I beleue that there is one churche of thē whiche haue the same one spyrite that assureth thē that they be verely the chyldren of the family of God, and these are the fyrst fruites of the churches. This churche I beleue erre not in the truth, that is to saye in these fyrst pryncy-

1 Pet. 1.

The thyrde sayinge of the churche.

pall

pall articles of the fayth vpon the which our christen relygion standeth and is foũded. I beleue also the vnyuersall sensyble churche to be one, whyle it holdeth this true confession spoken of before. And I beleue them to be of the same churche who soeuer by christen profession obeyth it accordynge vnto the wrytte worde and promyse. I beleue Isaac, Jacob, Juda, beynge infantes and all that were of the sead of Abrahã, and also those infantes whose parentes in the prymatyue churche at the prechyng of thapostles turned vnto christ to be of this church. For Isaac & other of the olde fathers, excepte they had ben of the churche, they had not receyued ỹ bagge and cognysance therof. Syth they were then of the churche beyng infantes, then as well therof must our infãtes & lytle ons be of the churche to. Wherfore I beleue and know, that thyn infantes cõseigned with the sacramẽt of baptisme be of the church. For the infants acknowledge it by the mouthes of theyr godfathers and owne fathers to in ỹ they be offered of theyr parentes vnto ỹ churche, yea rather the promyse, whiche is no lesse made vnto our infãtes but more largely & oftener thẽ to thyn fantes of the olde fathers offer them vnto ỹ churche. These are the pryncypall groũdes & foun-

The fathers & mothers and churche acknowledge them infãtes to be of the church.

foundacions as touchynge the infantes to be baptyſed & cõmended vnto the churche, a: gaynſt the which all the dartes & engynes of the Catabaptiſtes, that is to ſaye of them ẏ wyll haue vs chriſtened agayne, may nothīg preuayll. For they are not onely to be baptyſed ẏ beleue, but they that are of the churche by the reaſon of the promyſe of gods worde. For elſ ſhuld none of the apoſtles haue baptyſed any man, whē none of ẏ apoſtles were ſure of the fayth of hym ẏ outwardly aknowleged and obeyed theyr prechynge. For Symon ẏ iuggler & charmer, Ananias & Judas to, and many mo were baptized whē they obeyed and toke the name of chriſtē men, and yet had they not fayth. Agayn, Iſaac yet an infant was circūciſed, when he neither ſayde he wold be of the church nor yet beleued: but the pmyſe telde thē ẏ he was of the churche of god. Sith then our infantes be in the ſame place that thynfantes of the Hebrewes were, therfore doth ẏ promyſe concernynge them made vnto our church both name them & confeſſe them to be of the churche. Wherfore we relye / aſwell doth baptiſme as circumciſſion (we ſpeke of the ſacramente of baptiſme) nor thynge elſ require then the one of theſe two either the aknowlegīge or name gyuyng, or

Gene. xvii.

The promiſe is to Abraham, I. wyll be the God of thy ſede.

elſ

els the conenant or promyse: whiche all shall be more clere by these that folowe.

¶ The.vii.article.

Seuently, I beleue, yea I knowe it verely, that all the sacramentes, neither gyue they grace, nor yet bring it nor dystribute any grace at al. In which assercio paduenture I shall seme to bolde to affyrme (moste myghty Emperoure) but yet my sentence standeth faste. For grace, for as moche as it is gyuen and made vs by the holy goste (I speke latynely, vsynge this worde Grace for forgyuenes indulgence, absolucion, and a free benefyte) so doth this gyfte peerse and enter onelye into our spirites. Nowe, the holy goste nedeth nother gyde nor caryer, for he hymselfe is the bringer and power and myght wherby althīges are borne, hauing no nede to hymselfe, to be borne, neither haue we red in any place of scripture, that sensible thynges, as are the sacramentes shulde certaynly bringe with thē the holy goste. But yf the sensible thynges be at any tyme brought with ỹ spirite, thē was it the spirite that broughte them with hym, and not econtrarie, the sensible brought the spirite. For when the vehemente wynde was brought, and with the wynde was broughte the tongues: the spirite brought them, & not they

The sacramēts giue not grace.

they the spirite. So dyd the wynde bryng the
Num.xi quailes, and toke awaye the locustes: but ne-
uer were quailes or locustes so swyfte as to
Exo.x. brynge the wynde with them. So when the
wynde beyng so great, that it myght euē hyl
les haue taken away, goyng ouer Hel as: yet
was not the Lorde borne in that blaste. And
Johan. iii. to be shorte, lyke as the wynde bloweth who-
ther his natural course lyeth, we hearyng his
voyce, & not knowing whence he cōmeth nor
where he falleth euen so is it with euery man
that is borne of the spirite. ẏ is to wytte, that
is inuisible and insensybly lyghtened borne
of the spirite and drawne of god the father.
The verite hath spoken these thynges. Wher-
fore it can not be that thorowe this dopynge
into the water, nor by this draft / nor ẏ mor-
sell nor that anoyntyng that the grace of the
spirite be brought into vs, for yf it be so, then
were it knowen, howe, where, by whom, & in
to whom the spirite were brought. For yf the
present effect of grace were bounde vnto the
sacramentes in the whiche it shulde nowe be
brought and worke, then were al they grace-
lesse whiche had not receyued the sacramētes
albeit they be electe and chosen whiche electi-
on is by the grace of god in Christe Ephe.i.
Neyther doth Materia or subiectum hynder
the

the course of the spirite as our diuynes skold and dyspute it/for that the matter must fyrst be disposed or the grace of baptisme or of the thākes gyuynge (as they saye) be gyuen hym whiche muste fyrste be prepared vnto it. For after them, he that receiueth this grace by the sacramētes, either he himselfe prepareth hym selfe, or els is he prepared of the spirite: yf he prepare hym selfe, then may we of our selues do that same thynge whiche grace goyng before (which they call gracia preueniēs) shulde do, & so is gracia preueniēs put out of office. If he be prepared of the spirit to receyue this grace, then I aske whether this be done by the inducynge of the sacrament or withoute the sacrament, yf it be done by the meanes of the sacrament, thē must man be prepared vnto one sacrament by another, and so shall we neuer come to the fyrst sacramēt but procede into infinite sacramentes, for no man can be (after this wayes) prepared to a sacramente withoute another former sacrament, & yf we be withoute a sacramēt prepared vnto the receyuyng of the sacramentall grace thē must the spirite be present with his benygne grace before the sacrament be gyuen and grace receyued before the sacramēt be mynistred. Of whiche we gather (whiche thynge I do gladlye

The sacramentes represent the analogy of the thynge inuisibly done by the spirite.

lye admytte in the sacramētes) that the sacra-
mentes be gyuen into an open testimonie of
that pryuate grace whiche is fyrst present in
euery pryuate man. So is baptisme gyuen be-
fore the congregacion, vnto hym whiche be-
fore he receyue the sacrament either he cōfes-
sed the relygion of Christe, or els he hath the
worde of promyse wherby it is knowne, hym
to pertayne vnto the churche. And for this
cause, when we baptise one wayen, we aske
hym whyther he beleueth. And yf he answere
ye, then he receyueth baptisme. Wherfore it
is playne that he had fayth or he receiued the
sacramēt of baptisme. And thus it appereth
manyfest that fayth is not gyuē by baptisme
And yf any infante be offred to be christined,
it is asked whyther his parentes offer hym to
be baptised, & when they answere by the wyt-
nesses that so is theyr wyll: then is the chylde
baptyzed. Where it is playne ỳ the promyse
of God preceded (wherby they be rekened to
be of the church as well as thynfantes of the
Hebrues. For when these men whiche are of
the churche offer theyr infantes, they presēte
thē because they be christen mennes chyldren
and so rekened by the promyse of god to be a-
monge the mēbres of the churche. By baptis-
me therfore the church openly receyueth hym
whiche

Sacra-
mentes
are testi-
monies,
by
whiche
we shew
vs to
the chur
che to
haue re-
ceyued
forgyne
nes of
our lyn-
nes.

whiche was fyrst receiued by grace, wherfore baptisme bringeth not grace, but it testyfieth to the churche that grace is gyuen before to hym ỳ is baptized. I beleue therfore (oh Cesar) the sacramēt to be ỳ sygnificacion of an holy thinge, euen of grace & forgiuenes before graūted vs. I beleue ỳ visible figure or forme of baptisme, that is to say, that visible exemple to be ỳ forme of that inuisible grace whiche is made and gyuē by the benefyte of god, which example representeth in a maner a certayne analogie and proporcion of the thyng done by the spirite, I beleue the sacramēt to be an open testimonye. As when we be baptized, the body is wasshed with the meste clene Element, but by this it is sygnified, that we, by the fauourable & gracious goodnes of God are receyued into the felowesshyp of the churche and people of god, amōge whom we professe to lyue puerly and innocētly. Thus doth Paule expounde this sacrament & mysterie of baptisme. Ro. vi. Wherfore, the persone nowe baptized, testifyeth hymselfe to be of the churche of god, whiche must nowe worsshyp his lorde god in thyntegrite of fayth, & in pure lyuyng. And for this cause, the sacramentes, whiche are holye ceremonies (for the worde cōmeth vnto the element, and the Sacramēt

The sacramēts represēt the analogye of the thyng inuisiblye done by the spirite.

cramēt is done or made (are religiously to be reuerēted, that is, to be had in hyghe estimacion, & entreted honorablye. For albeit they may not make & gyue grace, yet do they associat vs vysiblie vnto the churche, into whiche before we were inuysibly receyued. Whiche thynge as it is pronounced and promulged togyther with the wordes of Gods promyse in the action of the wordes and sacrament so is it with hyghe relygion, feare, and reuerence to be honoured. For yf we shuld any otherwyse thynke and beleue of the sacramentes: that is to wyt, that they outwardly adhibited and admoued, shulde pourge vs within, then were there nowe cōmen agayne amonge vs the very Judaisme & ryte of relygion of the Jewes. Which by theyr dyuerse & manyfolde vnctions, oyntmentes, oblacions, washyng, brente sacryfices, and banketes before theyr aulters and images, beleued theyr synnes to be pourged, and grace (as it were) boughte & goten. Whiche thynge the prophetes, especyally Isay and Jeremy, dyd alwayes moste cōstantly entreat and confute: teaching, that the promises and benefyte, as grace and forgyuynes were gyuen by the mere mercy & lyberalite of god: and not for the desertes & merytes of any outwarde ceremony. Also I

beleue

beleue, these catabaptistes, in that they deny the infantes of the faythfull theyr baptisme, shamfully to erre, & not onely in this poynte, but also in many other, whiche there is nowe no tyme nor place to speke of. Agaynst whō with great perell, but yet with gretter healpe of god, I my selfe fyrst dyd both teache, preche and wryte, that men myght the soner and better auoyd both theyr folisshnes and malyce. So that nowe, threughe the goodnes of God that contagiō is greatly rempytted and swaged amonge our nacion. So far of is it, that I at any tyme receyued ought of ỳ sedicious faction, either preached it or defēded it.

¶ The.viii. article.

Eyghtly, I beleue that in the holy Supper of thankes gyuyng, the very body of Christe is presente at the eyes and contemplacion of oure fayth. That is to wyt, that they whiche gyue thākes vnto the Lorde for that benefyt gyuē vs in his sone, aknowlege hym to haue had taken vnto hym very manhed, in it verely to haue suffered, and verely to haue had washen awaye our synnes in his bloud, and so euery thynge done by Christe to be as it were present vnto them at the eye and contēplacion of theyr fayth. But that the very naturall bodye of Christe eyther shulde be essen-

Of the holy supper of the lord.

cially corporally and realy in the supper, or eaten with our mouthes & teeth in the forme of breade as the papistes dreame or in the breade as som men imagen, which yet sytte & loke bak vnto, & for the pottes full of flesshe oute of Egipte. This we do not onely deny, but we affyrme it constantly to be an errour whiche is playne against the worde of God. Whiche thynge by gods helpe (moste noble Emperour) I shall make it as cleare in fewe wordes vnto youre Maiestie as the sanne.

Fyrste bringyng for me the worde of god, secondarely, pressynge as it were with engynnes vnable to be resisted agaynst our aduersaries: that is, with argumētes taken & groūded of the scriptures. And laste of all declarynge the olde diuynes to haue euer ben in thie same our sentence. Thou therfore in the meane tyme (oh holy spirit the creator) be present, and illumyne the myndes of thyne, fyll the breastes whō thou haste created with grace and lyghte. Christe hymselfe the mouth and wysdome of the father God almyghtie thus
Ioā.xvi sayth. Poore men shall ye euer haue with you but me shall ye not haue alwayes. Here is onely the presēce of his body denyed to be euer with vs: but as touchynge his godhed he is euer presente with vs. For so is he euer euery

where

where accordyng to his other sayinge, I wyll be with you vntyll the worldes ende, that is as touchyng his godly power and goodnes. Mathe. the last.
Austen is of this our sentēce in his .l. tretyse vpon Jhon. Nether can our aduersaries by any cauyllacion proue ỹ humanite and manhed of christ to be where soeuer is his godhed, or els to saye that his person shulde be deuyded. for so to saye, were to take awaye the very manhed of Christe, for nothynge maye be euery where but the godhed. The manhed to be in one place & the godhed euery where, doth not deuyde the person, nomore then the sone to haue assumpted the manhed, deuideth not the vnite of the essence. yea it shulde be more able to seperate the vnite of the essence, whyle one person adsumeth vnto hym a creature, whiche the other in newyse take not, then the humanite to be in one place and the diuynite euerye where shulde deuyde the person: when euen in the creatures we see the bodyes to be bounde to one place, and yet theyr power and vertue to be spred exceedyngly wyde. As is an ensāple in the sonne whose bodye is but in one place, and yet is his vertue and powre stretched ouer all places.
And the mynde of man wandreth euen aboue the starres and sercheth the depest of the

earth, whyle his body is but in one lytle place Agayne yet sayth christ, yet agayne I leaue the worlde & I go to the father. Here is this worde, LEAVE, as before was this worde, HADE/ so that our aduersaries can not say and glose it out addyng we haue hym not visiblye. For when he spake a lytle before of the visyble subtraction and withdrawyng of his bodye, he sayd thus, for a lytle whyle ye shall not se me, &c. who wolde here contēde of this sayinge (ye shall not se me) his bodye to be present, but yet inuysible? verelye none, except suche as wolde iugle with his sayinges and his presence and absence bodely. Wherefore shulde he fle mennes syght which wolde be here, and shewed hymselfe so ofte vnto his disciples after his resurrection/ But it is expedient (sayth he) that I go my waye. But and yf he were here stylle it shuld not be expedient that we shulde not se hym, sythe as ofte as his disciples doubted of his bodely presēce he exhibited and offerd hymselfe manyfestly that neither sense nor mynde shuld not suffre any lacke of hym nor be diceyued, but fully and certainly assuered of his presence, hymselfe sayinge vnto them: fele and touche me, and feare not. For it is I my very selfe. And vnto Mary he sayd. Touche me not. Albeit

Johan. xvi.

he

he shewed hymselfe to her visibyle. And whē he was nowe goynge hence and shulde commende his disciples vnto his father he sayd. After this tyme I shall not be in the worlde. Here is a verbe substantyue, after this I am not in the worlde, as well as is in these wordes. This is my bodye. So that nother here can our aduersaries say, that there can be no trope, whiche denye that verbe substantyues maye receyue any trope. But the thynge it selfe nedeth no suche euasiōs, for it foloweth But these are in the worlde, whiche Antithesis and contraposicion teacheth playnelye, hymselfe as concernyng his manhed, not to be in the worlde after that his disciples shuld be in it. And to knowe whē he went his way (not as they rather fayne & lye expoūdynge it that he shuld but make hymselfe inuisible) thus sayth Luke. And when he shulde take his leue at them: he wente his waye from them & was taken vp into heauen. He sayth not, he vanysshed out of theyr syghtes or made hīselfe inuisible. Of which thynge Marke thus wryteth. The Lorde after that he hadde spoken vnto them: he was taken vp into heauen, and sytteth on the ryght hande of God: he saythe not he taryed here stylle, and made his body inuisible, agayne, Lūke in the actes

the text hath pusillum, for post hac.

Luke the last.

when he had sayde these thynges, they behol-
dynge hym, he was borne vp and eleuated,
Actes, i. and the cloude toke hym oute of theyr syght.
The cloude couered hym, which cloud it had
ben no nede of, yf he had but onely haue had
withdrawne the sygh̄te of hymselfe and so to
haue had ben here styll presente onely inuisi-
ble, neyther had it haue ben neade to haue so
ben borne vp and eleuated. And euen there in
the same place, it is wrytten. This same Je-
sus whiche is taken vp from you into heauen
euen thus shall he come, as ye haue sene hym
go hēce into heauen. What can be more clere
& manifest then these wordes? Frō you (saith
he) he is taken vp, wherfore he can not be styl
with them after his manhed, neither visibly
nor inuisibly. But whē we shall se hym come
agayne, euen as he thus went his waye, then
shall we knowe hym to be presente in dede
both bodely and visibly. But so longe as he
thus yet come not agayne, we muste nedes
beleue that as concernynge his humayne na
ture, that is his mānhed, he sitteth on the right
hande of the Father vntyll he come agayne
to iudge the lyuynge and the deade.
And as for them that denye Christes bodye
to haue a place, sayinge that it is not in any
place / let thē loke howe openly they goblid-

folde

folde agaynste the truthe. For he was in the kryb, vpon the crosse, and in Hierusalem whē his parentes sought hym, in the sepulcre, and without the sepulcre, for the aungell sayd, he is ryssen, he is not here, behold the place where they had layd hym. And yet leaste they wyll saye, his body to be euery where, let thē heare this. The dores shutte, Jesus came & stode amonge them, what nede were it for a bodye to come and to go from place to place, that is in all places? what nede was it for hym to saye I shall go before you into Galile syth his body was there already, yf suche a body shulde be euery where, & that but inuisiblye? He shuld haue left out these wordes, he came and I shall go before you, and haue sayd, I beynge euery where presente wyll shewe my selfe visible here & there, &c. But awaye with these tedious sophisticall vanites, which take awaye from vs the verite, both of the humanite of Christe, and also of holye Scripture. These testimonies proue euydently christes body to be nowhere present but in heauen to speake orderly and ryghte accordynge to the scriptures of the nature & properte of the bodye of christe adsumpt & taken vnto the person. And as touchyng the conferēce of scriptures that apere contrarye, what soeuer they

tell

telle vs of the myracukouse powre of god, yet oughte we neuer so to wreste them, to make vs beleue that God doth any thyng cõtrary to his owne worde, for that were his impotẽcye agaynst his power & not with his power. Also, that the naturall bodye of Christe is not eaten with our mouth, himselfe declareth it when he sayd (the Iewes stryuynge & murmurige vpon the bodely eatyng of his flesshe) The flesh, whose eatyng ye myssse vnderstãd profyteth nothynge at al, that is to eate it naturally, but to eate it spirituallye by fayth it pfyteth moche for it gyueth lyfe. Whatsoeuer is borne of flesshe, it is but flesshe, & what is borne of the spirite, is spirite. Nowe yf the naturall bodye of Christe be eaten with oure mouth, what els but flesshe is it that cõmeth of that naturall flesshe so eaten/& leaste this argumẽt seme but lyght to some mẽ, let vs heare the tother parte, what so euer is borne of ỹ spirite, is spirite: ergo what soeuer is spirite, it must be borne of the spirite: yf thẽ the flesshe of christ be so holsom and suche saluacion vnto the soule, it must nedes be eaten spiritually and not carnally, that is to say with fayth and not with oure teth. And this pertayneth vnto the matter & substãce of the sacramẽte that the spirite is begotẽ by the spirite, & not

Onely the spirite gendreth spirituall thynges.

by

by any bodely thynge, as we touched it be-
fore. Paule warneth vs of this thinge in that
he sayth. Albeit he knewe christ somtyme af- ii. Cor.
ter the flesshe, yet nowe he knoweth hym no- v.
more concernyng the flesshe. By these places
we are cõstrayned to confesse, that these wor-
des. This is my bodye, must nedes be taken
not naturally but sygnificatiuelye sacramẽ-
tallye & in sygne as are these. This is the pas
ouer or passynge forebye: spokẽ of the pas-
call lambe. For that same lambe so eaten yeat
ly in that solempne feste holden, was not the
selfe passynge foreby, but it dyd sygnify that
passage and oyntynge of the Hebrews som-
tyme done. Vnto this agreith well, the succes
sion & imitacion, for the supper succeded the
lambe. Whiche thynge teacheth & warneth
vs that Christe dyd vse lyke wordes in a lyke
phrase, for the succession obserueth the imita-
cion. Vnto this agreeth the selfe same cõpo-
sicion and ordre of the wordes, the tyme also
speaketh & cõsenteth to the same & maketh
all for it, so the olde passouer is but remem-
bred and the newe thankes gyuyng is institu
ted, also the very propertie of all the memori-
alles and remembraunces, all make for
this same sence, whiche callyng them the na-
me of the same thynge wherof they make the
memo-

memoriall or remēbraunce. So dyd the Athenienses call thalleuacion or the easmente of theyr cōmon dette, not as though yerely their dettes shuld be eased or paid: but because thei celebrated that thynge perpetually that Solon had in tyme past made, and the selfesame celebracion or feaste they orned and honested with the name of the selfe thynge. And euen so the thynges whiche are the sygnes and memorials of the verye body & bloude of christe are called his bodye and bloude. Now here foloweth argumētes. Lyke as the body can not be fed with any spirituall thīge, nomore can the soule be fed with any bodely thyng. But and yf the naturall body of christe be eaten, thē I wolde wyt whither it fede the bodye or the soule, it fedeth not ẏ bodye/ ergo it fedeth the soule/ yf it then fedeth the soule, thē doth the soule eate fleshe, and so is it false that the spirite is borne onely of the spirite. Secondarely I aske, what thynge is it, that the body of christ naturally eaten, maketh it perfyt effectuously/ If it remytteth syn as one parte wytnesseth, ergo the disciples got remission of theyr synnes by eatynge it in the maūdye: and then christe dyed for them in vayne But yf his bodye eatē dispenseth and distributeth the vertue of Christes passion, as the same parte

One & the same factiōs.

parte sayth/then was the vertue of the passi on and redempcion disposed and distributed before it was begon. And yf it fedeth the bodye that it shuld be healed to ryse agayne (as a certayne other mā full folisshly affyrmeth) then moche more shulde it heale our bodye & lyfte it vp agayne from syknes. But Ireneus otherwyse vnderstandeth this sentence, ẏ is to wyt, our bodyes to be fed & nouryshed with the body of christe to ryse agayn deifyed vnto lyfe. For his myndes, that the hope of our lyfe to come & resurrection, is stablyshed by the resurrection of christe, beholde this faier maner of speche. Thyrdly, yf the naturall body of christi was gyuē the disciples at his supper: then must it nedes folowe that they eate it euen as it thē was theyr beyng and lyuynge: but then was it a passible and a body that myght suffre/wherfore they eate a body that myght be wounded and suffer death, for then was it not yet gloryfied. But yet when they saye, that they eate the same body, but not as it was passible, but euen suche one as shuld be after his resurrection: then obiect we thus: ergo Christe had then two bodyes at once, one that was not yet glorifyed by his death & resurrection, and another that shuld be gloryfied: or els was that same one selfe body

myndes: the Eucaristye to take awaye synnes and to dispēceh the remisyon of synnes fynished on the crosse.

A preuē tynge of our aduersary obiectiō

bodye at the same tyme both passible and im-
passible. And so syth in his agony his mãhed
feared the death, it might be gathered that he
suffered not. but that the body endewed with
this gyfte of impassibilyte, vsed and enioyed
it. Wherfore it maye be thought that it suffe-
red not, but apered to haue had suffred deth,
which opinyon of these blynde sophisters opẽ
vs the waye vnto Marcions heresye. There
maye be yet (moste noble Emproure). vi. C.
mo argumẽtes made agaynst these papistes,
but we shall be cõtent with these at this tyme.
Nowe that the olde Doctours (which shalbe
the laste parte of this article) do agree with
vs, I shall confyrme my saynges with these
Ambro- two wytnesses. Fyrst with Ambrose, saynge
se. in his commentarye vpon the fyrst pystle vn-
to the Counthiãs. vpon these wordes cap xi.
Shewe and gyue thãkes for the death of the
lorde. &c, thus. For bycause we be delyuered
by the death of the lorde, we remẽbrynge this
thynge in eatynge and drynkyng do signify
his flesshe & bloude whiche haue ben offred vp
for vs. &c. Here speaketh Ambrose of the mea
te and drynke at that maundye, wytnessyng
that we sygnifie these same thynges whiche
Austen. were offred for vs. Also with Austen we con-
fyrme our saying, which in his. xxx. treatise

vpon

vpon Jhon, affirmeth that the body of christ muste be in one place, where the prynted bokes haue for oportete, that is, for it muste nedes be, they haue, it maye be in one place, but they prynte it falſe. For in the Maiſter of the Sentences and in the olde wrytten bokes and in the decrees canonycall out of whiche the prynte was fetched and this ſentence of S. Auſten tranſlated agayne into them, it is red oportet, it muſt be in one place. wherby manifeſtly we ſe the olde doctoures, not to haue had vnderſtanden it of the naturall eatyng of chriſtes bodye, but of the ſpirituall eatyng what ſo euer they haue ſpoken ſolēpnelye of the Supper. For when they knewe that the body of Chriſt muſt nedes be in one place, and that at the ryght hande of the Father in heauen, they neuer were ſoungentel to pluk his body downe thēce to breke it agayn and chawe and chāme it with the ſtynkynge teth of men. Alſo Auſten, writynge agaynſt Adimantum, in the. xii. ca. ſayth. That theſe thre ſentences, the blonde is the ſoule, this is my bodye, and the ſtone was Chriſte, were ſpokē in a ſygne to ſygnify one by the tother and after a longe proceſſe he ſayth. I may interprete that preſepte to be layde in a ſygne, for the lorde doubted not to ſaye. This is my Origen

bodye: when he dyd but geue the ſigne of his body. theſe are Auſtēs wordes. Here is lo, the key wherwith we may vnlocke all the darcke wordes of the olde doctours of this ſacramēt Euen that thynge whiche onely was but the ſigne of his bodye / to be called ỹ body it ſelfe. Let them go nowe they that lyſte, and condempne vs of hereſy, ſo longe as they may ſe themſelues to condempne by the ſame breyd euen the cheſe pyllers of the olde doctours & diuynes / contrarye to the decrees of the Popes. Of theſe wordes it is full manifeſt that the olde doctours and diuynes dyd alwayes ſpeake ſygnificatiuely & in the ſignification therof when they attrybuted ſomoch vnto the eatyng of the bodye of Chriſte in the ſupper. that is to wyt, not that the ſacramentall eatynge myghte pourge the ſoule, but fayth in god thorowe Jeſus Chriſte, which is the ſpirituall eatynge dyd pourge it, of the whiche fayth & ſpirituall eatyng, theſe outwarde thinges are ỹ ſignificacion and ſhadowe. And as the corporall fode ſuſteyneth ỹ body, as doth wyne refreſhe it & make it glad, ſo doth that fayth ſtablyſſhe our mynde and certyfieth it of the mercye of God in that he gaue vs his ſone: as he refreſſheth oure mynde with the bloude of hym, when our fayth certyfieth vs

All the olde doctours ſpake in a ſimilitude & repreſentacion when they ſpake of the vſe & fruite of the eatynge of this Sacramente.

that

that our synnes which so burned our cõscience be quenched in his bloude. Nowe therfore let vs be contented with these places, albeit a man myght compyle ryght great bokes to declare and confyrme that the olde doctours were of oure syde. Neyther lette not the boke nowe lately made of Eccius of the sentence of the olde doctours moue and peruerte any man whose sentence the good mã promyseth hymselfe to defende so plainly ỳ al men may se it. For we shall se shortly the confutacion of this boke by oure brother Decolampadius a man excellently learned, whiche from the beginynge of this stryfe hath taken vpon hym to affyrme and declare the sentence of the olde doctors in this matter. And we whi the also are in this sentẽce haue (I thynke) performed it plentuously in many bokes wrytte vnto dyuers men, what soeuer in this matter may be desyred & required for a more playne exposicio & cõfutacion of oure aduersaries. ¶ The.ix article. Decolãpadius.

For the nynth article, I beleue that the Ceremonies whiche hurte not the fayth by any superstition, nor be contrary to the worde of god, maye be suffred vntyll the daye starre of truthe be more and more ykt sprongen and gyue vs lyghte, albeit I wote not whether

ſome ſuche may be founde to be tolerated for a tyme for charities ſake. But thus do I beleue, that by the ſame maſtres & teacher euen charite ſay I, ſyth ſuche ceremonies can not be vſed and ſtande without great offēce, that then they ſhulde be abolyſſhed & taken awaye although they reclame and barke agaynſt it whiche are of no faythfull mynde. For chriſt forbode not Mary mawdelen to powre forth her oyntmente vpon hym although the couetouſnes and infydelite of Judas dyd ſpeke agaynſte it proudlye. But the Images whiche ſtande forth to be worſhypped, I reaken them not amonge theſe ceremonies, but to be of the noumbre of thoſe thynges whiche dyrectlye fyght agaynſt the worde of god. But ſuche as are not ſetforth to be worſhipped, or where there is no perell that they ſhulde in tyme to come be worſhypped, ſo farre of am I that I wold dampne them, that I aknowlege that ſcience and crafte in paintyng and karuynge to be the verye gyftes of God.

Images where perell is leſt they be worſhypped ought to be taken awaye.

¶ The .v. article.

For the tenth, I beleue the offyce of interpretynge ſcriptures or preachyng to be right holye, as an offyce among all to be moſte neceſſarye. For to ſpeake orderly we ſe amonge all men the outwarde preching of the apoſtles

and

and Euangelistes or byssoppes to haue had gone before the fayth/which fayth we ascribe onely vnto the holy goste. For we fe (ahlasse) a great manye hearynge the outwarde preachynge of the gospell, but they beleue it not: which cōmeth for lacke of the spirit. whyther so euer therfore these preachers be sent, there is it a token of the grace of God, that he wyl make the knowlege of hym manifeste vnto his electe and chosen. And vnto whom these preachers be denyed, there is it an euydēt token of his wrath to be at hande, as euery mā maye gather of the prophetes and of the example of Paule whiche was somtyme forboden to go to some men/ & in the meane ceason called and sent to other men. yea both lawes and prynces may haue no greater a presente healpe to defende the cōmon iustyce then by preachynge. For in vayne is it commaunded that, that iuste is, vnlesse they vnto whom it is cōmaunded haue a consyderacion of that at Just is, and so loue equyte & mynister the same. And vnto this loue and consideracion do the preachers as mynisters prepare & excyte mennes hartes, but the spirite is as the auctor both of the teacher & also of the hearer These maner of mynisters which teache comforte, fere, & take cure faythfullye ouerseyng

Preachers to be banished and brent is a token of gods presente plages.

Prechig defēdeth bothe lawes iustyce & prynces.

 and

and visitynge the people of Christe with the worde, we acknowlege reuerēce and embrase But this offyce whiche baptiseth/and in the supper do heare aboute & distrybute the body and bloude of the Lorde (for thus we call the holy breade and wyne of the supper/euen the thyng signyfied for the sygne) visyte the sike and fede the pore with thy ryches, and in the name of the congregacion, ye and these mynisters also whiche reade, interprete scriptures, teache and instruct other or professe that they them selues or other myghte be so enformed and taught that in tyme to come may be very pastours and trewe curates ouer the cōgregacion we loue, reuerence and kysse. But as for these myterd mynisters and crosyerde clerkes whiche rablemēt is borne to consume and deuour fruites we beleue that they be vnprofytable dunge sakes and dyrtie burdēs of the earth and to be euen the very same in the body of the church/that they deforme croked būches & crouched shulders vpon a mās bak.

Cellu-
ris inuti-
le pon-
dus.

¶ The.xi.article.

For the.xi.article/I knowe that Prynces & rulers iustly consecrated and promoued vnto theyr offyce to syt in the stede of God/no lesse thē do the preachers. For as the precher is the mynister of the celestial wysdome and

good-

goodnes, as he that shulde teache faythfully and brīg forth errours into lyghte to be knowē/euen so is the prynce or ruler, the mynister of goodnes and iustyce. Of goodnes, as whē with faythfulnes & modestlye lyke god he both heareth & delybreth with coūcel vpon the causes of his subiectes. Of iustyce, as whē he breaketh the audacite of the wycked and defendeth the innocentes. These gyftes yf a prynce one: haue them, I beleue his cōscience can feare nother enemy nor nothynge els. But & yf he wante them/albeit he shewe hymselfe terrible & be dreaded, yet beleue I ỹ in nowyse can his conscience be absolued that he be dewlye consecrated and put in the office. Notwithstādyng yet beleue I that a christen man ought to obeye suche maner a tyrant vnto that occasion of the which Paule speketh yf thou mayst be at lyberte, vse it rather: whiche occasion yet beleue I to be shewed of god onely & not of man, ye and ỹ not darkely/but so apertly as was kinge Saule cast away & Dauid receyued to be his successour. Also as concernyng tribute, custome, & tol to be gyuē to princes for the defence of ỹ realme I cōsent constātly with Paul. Rom. xiii

¶ The. xii. article.

In the xii. I beleue that fained lowde lye of

Purgatorie fyre to be a thynge so contumelk;
ous and iniurious vnto the free redempcion
gyuen thorowe Christ, as it hath ben lucrose
and profytable to auctors and inuentors
therof. For yf it be necessary that our synnes
muste nedes be purged with suche fyery tor;
mentes, then were Christe deade in vayne,
then were grace and fauour voyde. Wherby
what can be inuented more pernicious in all
christen religion? either what christ haue they
whiche wyll be called christen & yet fere they
this fyre, yea smoke rather then fyre/but hell
wherwith Ixion and Tātalus, the vnfayth
full rebelles and stourdye aduersaries to god
Mathe. xxv. are punyshed for euer/I do not onely beleue
but I knowe it also. For the verite; when he
speaketh of the vnyuersall iudgemente he
affyrmeth that after that iudgemente some
shall go into fyre euerlastynge. Wherfore af
ter the generall iugement there shall be fyre
perpetuall. By whiche saying, the Catabap
Euer= lastinge. tistes may the feblyer pretexe & cloke theyr
errour with this theyr Perpetuum (wherby
Hell fyre is euer= lastyng. they teache, that theyr perpetuum dure no lō;
ger then vnto domes daye. For here speaketh
christe of the ppetual fyre to burne after that
iugement to torment the deuyll with his aū;
gels with the vngodly that contempne god;

with

with those myscheuous tyrãt; which oppresse the truth with lyes. not healpynge of fayth & merry theyr nexte neighbours beyng in necessite. These sayd articles constantly I beleue I teache, & defende, not by myne owne wordes but by the scripture of God. And I promes & professe (god wyllynge) so to do whyle I lyue: excepte any man can as apertly and playnly (as we haue now done) the same, say forth & confyrme the contrary by the very holy scriptures truly vnderstãden. For vnto me it is noleſſe ioyous and pleasaunt then trewe and iuſte, to submytte these our sayinges vnto the holy scriptures and to the churche that iugeth by the spirite accordyng to the Scriptures. We myght haue had declared these thinges all plentuouslyer, and more at legth: but when the occasion wolde not suffer it, we are contented with these as they are, whiche we thynke to be suche articles as mẽ may lyghtly carpe and touche at (as it is nowe a dayes the cõmon maner) but yet shall there noman confute & plucke them quyte awaye. But yet who soeuer wyll tempt it to touche thẽ away he shall not escape quyte hymselfe, for yet haue we more armour in store which we shall bryng forth, but for this tyme we haue sufficiently proued our parte. Wherfore (moste myghtye

An exhortacion vnto the Emprour & his Noble prynces.

ty Emprour) and ye other prynces, Lordes and nobles, the legates and heades of the cōmon weale / I beseche & praye you by Jesus christe the lorde and our brother, for his mercy and ryghtwysnes sake / for his iudgement when he shall render vnto euery man as he is worthye / whiche seeth all mennes councels & myndes / whiche distroubleth and subuerteth the purposes of euyll Prynces, vngodly delyberynge and agaynst God decreynge and enactyng, and wickedly cōmaundyng, euen our god (I saye) that exalteth the humble & casteth downe the proude, I desyre you (I saye) that ye neglecte not nor contēpne not the pore selye symplenes of me nowe monysshynge in tyme. For often tymes haut euen the verye rude deluers herbes and worte sellers spokē in tyme that it behoueth. Yea and the verite hymselfe hath chosen weake & symple persons to promulge and preache hīselfe Besydes this, remembre that your selues be but men which your selues may both dyceiue and be dyceyued also of other. For euery mā is a lyer. And excepte a man he otherwyse taughte by thynspiracion of god then hymselfe either may knowe or desyre, there is no hope of hym / but that thorow his owne craft and councell he shall cast hymselfe down hedelyng.

dekynge. For full truely verely sayde the pro-phete Jeremy. Beholde, the worde of the Lorde haue they cast awaye, what wysdome they may be lefte them? Wherfore syth your selues be the standerd berers of iustyce, there ought no man so clearely and so redelye to knowe and haue the wyll of God as you. Whiche where els can it be fetched thē out of his scriptures? Abhorre not therfore theyr sē-tences whiche cleaue vnto the worde of god. For this thynge we se cōmonly chaunceth, ꝑ the more the aduersaries to ꝑ worde repugne and fyght agaynst it, the more it cōmeth in-to lyght and falsnes is cast forth. But and yf there be any among you (which I knowe full well there be) whiche boldlye and stoutly deforme and accuse me vnto you to be of no knowlege nor learnyng, yea I wysse, and to be full of malyce to, lo: yet cōsyder this thige with youre selues. Fyrst whether we that fo-lowe this waye of the gospell and the ryghte vse of the sacrament of thākes gyuyng haue euer instituted and ordred our kyuynge, that there can any good man hitherto doute whe-ther we ought not to be had in estimacion and place of good ꝓ sayth full mē. Also whe-ther that euen from our cradles, haue we ben so far from wytte ꝓ learnynge, that all hope

of

of erudicion ought to be cast awaye from vs: Surely yet do we of neither of these thynges glorye nor boste our selues, whē Paule hym: selfe affyrmeth to be the same that he was by the grace of god. Notwithstāding yet yf our lyfe hath chaunced to be a lytle prosperous and iocounde, yet dyd it neuer fall to tary in lust and shameles sylthynes, neither yet dyd it degener into crueltie, pryde, or cōtumacy so that the testimonie of oure lyuynge hath so astoned the councels of oure aduersaries, that they haue reuoked & repelled them from theyr purposes agaynst vs. As for oure learnynge and erudicion althoughe it be greater thē our enemies eyther maye beare tesyste or without cōscience can cotnēpne, yet is it far inferior in our opinion, thē these that so fole hardely persecute vs, iudge it to be. But yet that we maye atayne vnto our purpose, we haue so laboured nowe not a fewe yeres and redde both the scriptures and other humayne letters, that what we nowe teache it is not vnaduysedlye nor rashlye done, for we may lawfully prayse the grace and gyftes of god so lyberally diuyded vnto our congregaciōs. Doubteles so haue oure congregacions whiche heare the Lorde by vs, receyued the worde of God, that nowe all lying and false

dealyng

dealynge are repressed, pryde and wantones are broken, rebukynge, chidynge, & dyuision are gone awaye from amonge vs. Whiche all verely yf these be not the fruites of the holye goste, what els are they? The fruites of the Gospell preched.

But thou (oh moste myghtie Emprour, and all ye princes & nobles) consyder what good fruite the visare of mannes doctrine hathe brought vs forth. These redemed & boughte Messes, as they haue encreased the libidinouse prodigious lustes both of princes and of the people, so haue they brought in and ampliated the fylthye concupiscence and superfluous pryde of the Popes and Bishoppes, and augmented the insaciable glotonous vomyting mawes of the messe sayers. Yea what myschife is there that these bought and solde messes haue not kyndled? For the tyches heaped togyther thorowe these messes who is able to scatter, excepte they be stopped & strangled euen in theyr veynes. I beseech god therfore to reforme this thynge otherwyse, and better then ye all entende, whom gladly we call the best and moste myghtye, moste noble christen defenders of the fayth. &c. we so call you and beleue it so to be. But god bringe it so to passe, that ye wolde effectuouslye once endeuour your selues to cut awaye the rotes The frute of mannes doctrine

of

of this masse and of all the errours and super fluous ceremonies of the churche, & also that ye once wolde ernestly labour, ꝑ this proude Rome with all her dyrte and dunge whiche she hathe thrusted into this christen worlde, and namely into your Germanie myght be forsaken & cast out. And what soeuer power ye haue hytherto stretched forth and execu ted agaynst the pure gospell/nowe bende the same agaynst the pernicious enforcementes of the wycked papistes: that vnto vs, iustyce whiche thorowe your idle neglygence is ba nysshed, and that innocencye whiche is ob scured and deformed with lyes & false crafty colours, myght be brought vs agayn. There is ynough and to moche cruell tyranye exce cuted alreadye, except to cōmaunde against the truth, to dampne, yea to tormente and slee, to steale and robbe/and to banyshe, be not cruell tyrannye and tyranous crueltye. This waye therfore syth it hath not well suc ceded with you, ye muste suerly seke and go to it by another waye. If this councell be of the Lorde, beware ye fyght not against god, but yf it be of any other, it wyll fall in her owne folyshenes. Wherfore se that you suffer the worde of God frely to be spredde and to spryng forth (Oh fōnes of men) who soeuer

ye

ye be in whose power it lyeth not to lette and forbyde no not so moche as a grasse to growe and waxe. ye se it suffycientlye this fruite of the gospell plentuouslye to be watred with the celestial showers, neither may it not be so repressed with any hate of men that it wyll be withred. Consyder ye not what thynge your selfe moste couette, but what the worlde requyreth, and asketh in the preachynge of the gospell. Take it in good worth, what soeuer this thing is, and shewe your selues by your councels and reforcementes to be the chyldren of God, and in goddes stede.

¶ At zhryk the iii. daye of Julye Anno Domi. M.D.XXX.

¶ Vnto your Maiestie and vnto all faythful men, your obedyent and obsequious subiecte Huldrycke zwinglius: by the grace, election, and sendynge of God, pastour and Byshoppe of zhryke, wyssheth peace.

A M E N.

¶ The complaynynge Prayers of the poꝛe perſecuted maꝛied pꝛieſtes with theyꝛ wyues and chyldꝛen chaſed out of Englande into ſondꝛy places of Germanie: cryinge vnto God in theyꝛ harde deſolate exyle and greuous affliction thus.

Psal. x. HOwe nowe happeneth it (oh Lorde) that thou ſtandeſt ſo farre of, and art hyden frō vs in this tyme of our troubles anyte and heaye dyſtres? we thy afflycte lytle flocke are chaſed & ſcatred abꝛode by the wealy pꝛyde of the vngodlye: oh wolde God they were once take & trapped in their owne cōſpiriſons which they ſo craftelye conſpire. This vngodlye maketh but a gaudye at the fulfyllynge of his myſcheuous entente, the blaſphemous theues whiche robbe the lytle fearfull flocke and blaſpheme thy name are Psal. x. ii pꝛayſed & exalted of men. Helpe lorde, foꝛ holynes is loſt / faythfulnes is banyſhed from the chyldrē of men. They are but vayne lyes whiche one ſpeaketh to another, it is but flatery and glauerynge ſpeache that euery hart imageneth. The Lorde once cut oute all glauerynge tongues oute of theſe pꝛoude mouthes, whiche ſaye / let vs ſtablyſhe our tōgues with oure owne auctoꝛite let vs ſtycke to our owne

rippe, and they who shall be lordes ouer vs? For the calamite of the oppressed & waylyng of the afflycted / I wyl aryse nowe (sayth the Lorde) & restore them to healthe & reuyue the. How longe (lorde) wylt thou forget vs? wylt thou forget vs for euer? How longe wylte thou hyde thy face from vs, howe longe shall we reuolue thoughtes in our heuie myndes? How longe shal this laborious heuynes wast our hartes, howe longe shall this enemye be exalted ouer vs. &c. Helpe lorde, & se to their wyckednes. For the vngodly haue bent their bowes & fastened in their arowes priuely to smyte the pure inocent hartes. Thy feare is not before their eyes. They haue conspyred amōgest the selues blody myscheif, euē their secrete snares priuely for vs to be set saying haue done, who shall se vs. The anticristen deuilishe dragon, nowe at last reueled, by cruell persecutiō chaseth thy churche out of Englande into the deserte, he spouteth out of his mouth great and myghtye waters after vs to drowne vs, straightly cōmaundyng that no man shuld socour nor helpe vs. Let thy earth therfore (oh lorde) open her mouth & preache vs oute the sauyour, oh sone of god and man deuour and drye vp these troublous waters open thy mouth with incessante intercession

Psal. xiii.

Psal. lxiii.

Apo. xii.

nowe before thy father into our sauegarde & saluacion defendynge thy churche vnto oure present consolacion. Now ye Dragons whelpes and sede of the serpent, which nowe sorbyde the mercyfull christen brestes to fulfyll the godly workes of charite, euen to fede the hungry, to gyue drynke to the thyrstie, cloth the naked, visite the syke, comforte the carefull comfortles tossed and hunted from place to place, chased from cyte to cite into vnknowen countries amonge chorlyshe and fyerce barbarous people (a lasse for that we dwell altolong amonge these boisteous rude men, we are weary of our lyues thus to wandre amonge the haters of peace, whiche when we wolde haue rest, they rustle theyr harnes to batayll. But what shall the dragon with his seade saye when they shortly stonde before theyr terrible iudge Christe whom yet in his membres they ceasse not to slaye, what shall they saye when they heare hym pronoūce his swete sentence to his chosen churche. Come ye my blessed into my kyngdome / For when I was hūgrye, ye fed me, when I was thyrstye ye gaue me drynke. &c. Vvhat shall ye saye when our Sauiour pronounce agaynst you this terrible and dampnable sentēce. Auoyd from me ye cursed into perpetuall paynes

Mathe. xxv.

Psalm. C.xx.

nes of hell prepared for you for the deuyll & his aungels. For when I was hungry, thyrſtie, naked ſorowfull, harbourles &c. Youre ſelues, not onelye wolde ye not fede me, nor gyue me drynke, ne cloth nor comforte nor harboure me in any one of theſe my lytle ſely membres, but ye bytterly cõmaunded all the Englyſhe hoſtes in Anwerpe, in no wyſe to ſuffre vs to come into theyr howſes for anye releyfe and ſocour. Oh cruell feade ſerpẽtyne whẽ wylt thou feare god more then mã. Wylt thou diſſemble with god & dampne thy owne bodye and ſoule for a tranſitorye cõmaundement or pleaſure of any mortall man. Feareſt thou not, haſte thou not a ſoule, is there no hel, is thy ſoule mortal, is there no worlde of ſoules after this, is there no God to whõ hertes, reynes and thoughtes are layde wyde open. Suerlye at your departynge, and as ſoone as your ſoules ſhall be cyted to apeare before youre iudge Chriſte, ye ſhall feale the moſte byttereſt remorſe of cõſcience & alſo at your generall iudgemẽt with moſte horrible feare ſhall ye be ſo ſmyten, that ye ſhall byd the mountains to fall downe vpon you to couer you from the featfull face of your iudge. Then ſhal we ſtande agayn̄ you ī great cõſtancy for that ye haue thus cruelly perſecu-

Sapiẽ. iiii.a.v.

Luche. xxiii.

Sapi.v

ted vs. Whiche thyng your selues beholdīg
you shall be troubled with horible feare, way
lynge for the anguishe of your myndes say
ing within your selues, beyng sorowful (but
all to late) lo these are they whō once we had
in derision & reuyled spytefully: oure selues
they madde, had wente theyr lyues and lear
nynge to be madnes and heresie, so puttyng
them to death moste cruelly & shamefully: but
se howe they be noumbred amonge the chos
sen of God, and we our selues thē were here
tykes & erred from the waye of the truth, the
lyghte of the iustifyinge by fayth onely, shyn
ned not vpon vs: but we wearied oute selues
in our owne wicked vyle workes, but ỹ waye
of the lorde we knewe not. Repēt ye therfore
in tyme yf ye wyll not be dampned, for it is
gods cause and his worde whiche you perse
cute & we defende with perill of oure lyues.
Wherfore we dayly praye in fayth that he
wolde cōuerte you or els take you away that
his churche myght breath a lytle in rest. If
there be any feare of God in you ye shall re
pent, or els our prayers are promysed shortly
to be herde of hym whiche stereth vs vp with
his spirite thus to praye. Amen.

Psalm 82.

¶ Quod impii cupiūt, irritum fiet.

¶ Imprynted by me Rychard wyer.